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The vital essence of trinitarianism is the idea of world-upholding holy love, with its self-revelation in history and its self-communication to the individual. . . . But in distinction from the ecclesiastical doctrine of the trinity, we have not reached three hypostases, but only three sides (modes of operation) of the Divine Being actively disclosing himself.

The author persistently seeks by the aid of science and philosophy to set forth consistently the knowledge-content of Christian faith but he does not entertain for a moment the supposition that faith must wait upon either science or philosophy for its right to live. They are, rather, its servants. But one could wish that, instead of giving to religion, as he seems to do, a self-guaranteed place beside them, he had sought to set forth the wholeness and unity which all the spiritual capacities of men find in the exercise of religious faith. It would be in entire keeping with the spirit of the author. He was profoundly a religious man, held to his faith amid all the trials of life and made it his purpose to impart that faith to all, though it was done in a way which most of his contemporaries who heard of him failed to appreciate duly.

GEORGE CROSS

ROCHESTER THEOLOGICAL SEMINARY

PRINCIPAL GARVIE ON PREACHING¹

The long-expected volume in the International Theological Library from the hand of Principal Alfred Ernest Garvie of New College, London, is entitled *The Christian Preacher*. This applies strictly to only the second part of the volume; the first 271 pages being devoted to a survey in large outline of the history of Christian preaching. This serves as a desirable introduction to the second section, and may seem to many readers as the more interesting and profitable part of the book. This first part contains ten chapters. Large obligation to Hering, Ker, and Dargan is recognized. The names chosen are selected with fine discrimination. The quotations are given with excellent insight. For example, the excerpt from the sermon of Bernard of Clairvaux in preaching the Second Crusade is more valuable than pages of description would have been. Fuller quotation would have increased the value of the book. The example of spiritualizing a text, given from Thomas Aquinas (p. 113), is better than many paragraphs describing the method and warning a preacher against it as a homiletic habit. This touch upon sources is a valuable factor in Dr. Garvie's work. The method in this first section is topical rather than chronological, although the larger divisions of history are generally regarded; this adds to our interest,

¹ *The Christian Preacher*. Alfred Ernest Garvie. New York: Scribner, 1921. xxvii+490 pages. \$3.50.

but involves a certain loss in clearness. The chapter, "Priest, Monk, and Friar," is one of the most interesting; the section on Puritan preaching is exceedingly well done; the last chapters are too crowded. The section devoted to missionaries is a scant sketch of foreign missions rather than a study of preaching by missionaries, where a definite piece of needed work might have been done in delineating the typical forms of preaching that Christian foreign missions have developed. An American reader feels that something should have been said concerning the continuity of the Puritan tradition in the colonial preaching in America; that Bushnell should have been at least mentioned; that the pulpit service of the New England theologians deserved a section. In a footnote on page 253 Dr. Garvie explains his scanty reference to Henry Ward Beecher on the ground that "Dargan has reserved for a third volume the treatment of preaching in the United States, so that no reference to him [Beecher] can be given." Surely this is a slim excuse in view of the abundant Beecher literature, especially the *Life* by Lyman Abbott.

Turning to the second section, we find three chapters devoted to the different aspects of the preacher's character and work. These gather up the best that has been written in available homiletic literature and add discerning reflections by Dr. Garvie. They present the most clear and satisfactory studies of this sort that we know, not even the books of Dr. Charles E. Jefferson surpassing them. Pages 283 ff. on the preacher's use of the results of modern scholarship ought to be burned into the mind of every minister in America. Dr. Garvie has fused fearlessness and reverence, courage and common-sense in a rare way. Nothing could be finer than this section. The counsel concerning the work of the preacher as evangelist is also most timely and vital. The final section is devoted to the technique of sermon preparation and delivery. The strong affirmation that the preparation of the sermon involves the deeper preparation of the preacher himself is made with great energy. Dr. Garvie is practical and clear in this part of the book, which will probably be the one most useful to the average minister. If only the average minister either can or will buy and use the book with its almost five hundred pages! We wish that Dr. Garvie had not used Latin and Greek words without translation or explanation, as he does on pages 68, 85 (lines 6, 7; the fault is avoided at the bottom of the same page), 86, and 344. The classics as well as Hebrew are "elective" in America, and our preachers cannot understand technical philological references as they could in a former day. On page 222, 1839 should be 1739. This book should go alongside Gladden's *Christian Pastor* in every thoroughly equipped ministerial library.

OZORA S. DAVIS